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CLASSICAL WEEKLY

VOL. 32, NO. 12

January 23, 1939

WHOLE NO. 860

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CLASSICAL ASSOCIATION OF THE ATLANTIC STATES
WILL BE HELD AT PHILADELPHIA, PENNSYLVANIA,
ON FRIDAY AND SATURDAY, APRIL 28 AND 29, 1939

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VOL. 32, No. 12

JANUARY 23, 1939

WHOLE No. 860

COMING ATTRACTIONS

JANUARY 28—11 A.M.

CLASSICAL ASSOCIATION OF PITTSBURGH
AND VICINITY

University of Pittsburgh

Conference on Latin in Pennsylvania Schools

Speakers: Miss Della G. Vance, West View High
School, Pittsburgh

Miss Lila A. Adams, High School, Butler

Dr. A. F. Sochatoff, Arnold School, Pittsburgh

FEBRUARY 18

NEW YORK CLASSICAL CLUB

Casa Italiana, Columbia University

FEBRUARY 19

METROPOLITAN MUSEUM OF ART

Last Day of Exhibition of Augustan Art

FEBRUARY 28—2:15 P.M.

AMERICAN CLASSICAL LEAGUE

Halle Auditorium, Cleveland

Conference with National Federation of Modern
Language Teachers and American Association of
School Administrators

Topic: The Contribution of Foreign Language Study
to Social Consciousness

Speakers: Assistant Superintendent F. M. Under-
wood, St. Louis Public Schools

Professor William C. Bagley, Teachers College,
Columbia University

Dr. Lillian B. Lawler, Hunter College

Miss Lilly Lindquist, Supervisor of Foreign Lang-
uages, Detroit Public Schools

MARCH 18

NEW JERSEY CLASSICAL ASSOCIATION

State Teachers College, Montclair

MARCH 31—APRIL 1

NEW ENGLAND CLASSICAL ASSOCIATION

Connecticut College, New London

APRIL 7-8

CLASSICAL ASSOCIATION OF THE MIDDLE
WEST AND SOUTH

Oberlin College

President: Professor Norman W. DeWitt, Uni-
versity of Toronto

Secretary: Professor F. S. Dunham, University of
Michigan

APRIL 28-29

CLASSICAL ASSOCIATION OF THE
ATLANTIC STATES

Philadelphia

President: Professor George D. Hadzsits, University
of Pennsylvania

JUNE 28-AUGUST 4

SUMMER SESSION, AMERICAN SCHOOL OF
CLASSICAL STUDIES

Athens

Director: Professor Louis E. Lord, Oberlin College

JULY 3-AUGUST 11

SUMMER SESSION, SCHOOL OF
CLASSICAL STUDIES

Rome

Director: Professor Henry T. Rowell, Yale University

EDITORIAL

An acrid rumor has been annoying this desk in the past few weeks. So unwelcome is its pungency that CLASSICAL WEEKLY usually prefers to open the editorial window rather than trace to its source this bit of perfumery. Today it has appeared with a vigor that makes it necessary for even the most comatose editor to investigate. Before the investigating advances far enough to render explanations irrelevant, however, CLASSICAL WEEKLY has sentiments to express.

One after another has reported that he has heard of an official attempt to prevent American journals from reviewing scholarly publications from unpopular countries. If there is such a decree, CLASSICAL WEEKLY will fight it. We can listen to no recommendation from anyone about whose studies CLASSICAL WEEKLY will inspect and report. We strongly suspect, of course, that there never was or will be any attention paid by our government to the efforts made by scholars to keep abreast of the newest studies in their fields of interest. The rumor must have grown out of the timid heart of some puny professor afraid of offending his Dean or his Trustees. Because we do not want it to grow further, as well as because we know our duty to American scholarship, we are asking for an expression of the attitude of the Department of State toward American reviewing of books published in the suspected nations. Until it comes, and even conceivably after it comes, CLASSICAL WEEKLY will continue to scan as seriously as

ever all studies of the ancient world made anywhere in the poor factional modern world. If we make a concession to the times, it will be to devote more energy to watching our colleagues both near and far who let their enthusiasms tangle up their intellects.

Anyone who writes on Cato as a Communist or Alexander Forerunner of Dictators deserves to be set down by our most caustic reviewer. Any writer who is a fascist, nationalist, anabaptist, protectionist, or proletarianist, and who thinks that his political or sectarian dignities are within the range of interest of the sane readers of this little journal, is going to have to be told how ill suited are his grievances to the studies that have trained him.

In very recent weeks we have had to administer to otherwise respected contributors lessons of this character. A British subscriber and a German subscriber have profited from our reminding them that classical studies are not a vehicle for thrusting political or religious views under the noses of other readers. The same rebuke was read out to a subscriber on the Atlantic seaboard and to another on the Pacific. The bigotry of an American is no less hostile to judicious scholarship than the bigotry of a European. We in America, certainly above all we who study the literature of old must show our fellows forcefully and often that of all the sins of intolerance, the intolerance of intolerance is the most comical.

REVIEWS

Ghostly Etiquette on the Classical Stage. By RUBY MILDRED HICKMAN. Pages 226. Iowa Studies in Classical Philology, VII. The Torch Press, Cedar Rapids 1938 (Dissertation) \$3.

"The purpose of this dissertation is to present a systematic historical analysis of ghosts, not only of the Greek and Latin plays but also of certain plays selected more or less at random from the literatures of other countries. The aim of this analysis is to determine whether or not the actions of dramatic spectres are controlled by the 'standard code of ghostly etiquette' traditionally associated with non-dramatic ghosts; and, if they are not, to try to discover the reason for this unconventionality" (15).

The standard code of ghostly etiquette is assumed to demand that a ghost appear only at night and that it speak with one person only. With this key in hand the author examines all the plays of Greek and Roman tragedy, first discussing the discovered ghosts in a running narrative, then summarizing them in a sort of index which indicates rôle, time, place, attendant physical conditions (e.g. earthquakes), entrance technique, visibility, dress, loquacity (length of speeches), etc. For those who like their information in columns rather

than paragraphs, these summaries are further skeletonized into analyses, and at the end of the work there is a fourth winnowing of the initial material with such conclusions as that "In Greek tragedy there are three stage-groups, two of them actors and one a prologue speaker. There are four important off-stage ghosts, two of them dream ghosts and two reported as seen by other characters. Fourteen pseudo-ghosts and two doubtful ghosts complete the roll of tragic ghosts. The pseudo-ghosts are . . . two hallucinations, seven resurrected persons or visitors to Hades, three phantoms, one demi-god, . . . and Death itself."

The first play studied is the *Persians* of Aeschylus; the ghost of Darius summoned by Atossa is convicted of unghostly deportment in that he appears in broad daylight, and speaks not to one person only but to the queen and the chorus of elders as well. Miss Hickman feels that Aeschylus realized what a risk to his reputation this ghost was taking in this appearance and that the tragedian consciously prepares us for the scene by making Atossa's sacrifice to *appease* the underworld suddenly, and seemingly on a moment's thought, turn into a sacrifice to *raise* the ghost of Darius. In the *Eumenides* the ghost of Clytaemnestra is somewhat more canonical in that it appears at night in a dream to the Furies, who are several in number but single in kind.

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Euripides, as usual, is the one to confuse us: in the *Hecuba* the ghost of Polydorus is wraithlike and comes at night—albeit late at night—but he allows himself to be seen by the whole audience as he hovers about the tent of Agamemnon, and then speaks the prologue into their terrified ears.

Seneca's ghosts are unruly; some of them are noisy, some of them are unessential, many of them are purely decorative. In the *Troades* the ghost of Achilles is reported as having appeared at dawn, accompanied by Roman thunder and earthquake, and to have addressed the Greeks with magnificent scorn and injunction. The shade of Hector, on the contrary, had appeared decently and quietly to Andromache in the night.

A study of the comedy of Greece in "a typical cross-section of ghostly technique" shows that the only true ghosts are from the Old Comedy. Plautus' plays are without "real ghosts", and Terence has none of any kind.

Forty-seven pages are devoted to a selection of plays dating from the thirteenth century to the present, coming from such assorted dramatists as Shakespeare, Strindberg, Hauptmann, Belasco, Shaw and Maxwell Anderson. These do not achieve the intended systematic historical analysis, but the summaries of ghostly activity in them are pleasant reading. The behavior of the various ghosts is found to be extremely capricious, and Lessing's longing for some order and design in supernatural apparitions on the stage seems yet to be satisfied.

The value of this dissertation is not in the fulfillment of its aim. We might guess that the open air theatres of Greece and Rome, presenting plays presumably taking place in the hours of daylight, would show ghosts who now and then behaved unlike nightly visitors; and we might guess that the reasons for uncanonical behavior would be largely theatrical rather than psychological; we might surmise that Seneca, even with new improvements in the machinery of the theatre, would use these not to heighten verisimilitude but with his romantic color in rhetoric and scenery would employ violent and scenic apparitions. And Miss Hickman herself realizes we might guess these things and slants her work away from its avowed aim, to give instead what is really an essay on the staging of plays with ghosts in them; she suggests interpretations for scenes where ghosts figure, and writes in fluent and unsteriotyped expression that makes the dissertation good reading for those who love drama and like to review plays from a single standpoint in order to start thinking of them anew.

Miss Hickman is not so satisfying when dealing with controversial subjects; on the old question of the staging of Seneca's dramas she is "inclined to agree . . . that whether or not the plays were actually presented on the stage, they were written in such a way as to make such a presentation possible" (88). This equivo-

cal stand is uninteresting and continues the Seneca controversy along fruitless lines, for the important thing is not whether the plays were played or written to be played, but just what the plays are good for if played and what they are good for when read. Miss Hickman touches a number of other old problems of classical scholarship and assembles accredited authorities, but lacks mature views in handling the questions and the critics; in discussing Menander's *Hero* she remarks, "Since to the Greeks a Hero-god meant a deified ancestor, this prologue speaker is in a sense a ghost" (150). The hero-god is perhaps for this play an ancestor of the house, but not all hero-gods were ancestors and even those that were are often worshipped for quite other appeals.

When Miss Hickman is outlining a play and suggesting its meanings, scenic and emotional, she is delightful to listen to; when she feels that she ought to be scholarly, her voice fades.

H. THEODRIC WESTBROOK

COLUMBIA UNIVERSITY

The Ape in Antiquity. By WILLIAM COFFMAN McDERMOTT. Pages xi, 338, 10 plates. The Johns Hopkins University Studies in Archaeology, No. 27. The Johns Hopkins Press, Baltimore 1938 \$5.

Professor McDermott has assembled as many examples of the simian tribe as a man could be expected to collect single-handed from the literature and other relics of antiquity. The result is a veritable swarm of apes, baboons and monkeys, which he has succeeded in marshalling into very good order—though the ranks are serried—in this doctoral dissertation of three hundred and thirty-eight pages and ten plates.

The small number of illustrations in comparison with the volume of material has been compensated for by an elaborately classified catalogue, which constitutes the second part of the dissertation. In this catalogue each example is numbered in bold-faced type, its provenience and present location are given, and references to it in modern works are listed. The object upon which the example appears is then described, in some instances so fully that one queries the necessity of so many details which have no relation to the ape in question. Thus listed in the catalogue, however, the example may be referred to in the first part of the dissertation by means of the bold-faced number which labels it, and may thus serve in lieu of illustration to the author's discussion of *The Ape* in its geographical, historical, biological, and miscellaneous relations, or in its role of pet, clown, or bogey. This method is awkward, and makes for slow reading, but it is certainly justified in order to save the expense of illustrating material not worth, or suitable for, pictorial representation. Be it also to Professor McDermott's credit that the reviewer picked up only two mistakes in the cross-references. The catalogue in

Part II is well supplemented by excellent indices which enable the student to locate examples and details promptly.

The text of Part I, when not cumbered by references to the catalogue, is readable and interesting. The descriptions in the catalogue (Part II) are well done with the exception of the following on page 251, a bit of work so puerile as to fall far below Professor McDermott's ordinary style: "A crouching ape is eating a large piece of fruit painted black. It was found in three fragments. The lower part of the animal is lacking on the left side. The mouth of the vase is broken. A vase sits on the ground between its legs. A ring of plumes is around the face, etc."

On page 255, No. 375, for Gorgoneion read Gorgoneion.

EUNICE COUCH

PROVIDENCE

The Rare and Late Verbs in St. Augustine's De Civitate Dei. A Morphological and Semasiological Study. By SISTER M. BERNARD SCHIEMAN. Pages 85. Catholic University of America, Washington 1938 \$2.

In a doctoral study of the rare and late verbs in the *De Civitate Dei*, specifically with regard to form and sense-development, Sister M. Bernard contends that the literary masterpiece of the greatest of Latin thinkers and one of the greatest of Latin stylists is as worthy of a minutely thorough study as the classics of the Golden Age of the profane Greek or Latin literature. She presents in her treatise about six hundred and thirty verbs, and subjects each of them to an exhaustive study to determine the origin, frequency of use in various periods, and shifts in meaning and form. In general she has followed the plan of Sister Catherine of Siena Mahoney in *The Rare and Late Nouns, Adjectives, and Adverbs in Saint Augustine's De Civitate Dei* (Catholic University of America Patristic Studies, 44). There are frequent references to other works on Saint Augustine's vocabulary, especially to Mohrmann and to Hrdlicka. Special attention is given to Ciceronian verbs and their meanings.

The dissertation is divided into five main parts: Late Latin verbs, semantics, very rare and relatively rare verbs, Ciceronian verbs, and Silver Latin verbs.

Part I illustrates in a forceful manner the conservatism and classicism found in Saint Augustine's use of verbs. Only eight neologisms and the same number of verbs of Greek origin are found. In comparison with Tertullian and Apuleius, Saint Augustine is quite conservative in his use of language. Apparently he created new words only as necessity required.

The chapter which deals with the meanings and sense development of words shows that Saint Augustine

was also no great innovator in assigning new meanings to old verbs. Of the 108 verbs cited which show a shift of meaning, only 25 are Saint Augustine's coinings and only a few of these are used for the first time in *De Civitate Dei*. One might expect to find a great number of ecclesiastical terms, but on the contrary the number is limited and none of those used are coined by Saint Augustine.

Very rare verbs are those not used by more than two authors, exclusive of Cicero, before the time of Saint Augustine. There are only twelve such verbs in *De Civitate Dei*. Of the relatively rare verbs before Late Latin, 255 are found. Vergil and Plautus seem to have been next after Cicero as sources of unusual verbs for Saint Augustine. His Ciceronianism is apparent in the 163 verbs which he probably learned from Cicero.

The results of this study offer several points of interest to students of the classics. Saint Augustine adhered closely to the classical tradition and was influenced by representative writers of several periods. He himself stands out as a representative of the best style taught in the schools of rhetoric. He avoids many of the tendencies of other Late Latin writers. The small number of neologisms, the almost complete absence of etymological reaction, and the very few examples of interchange of compound and simple verbs illustrate the extreme care employed by Saint Augustine in his choice of words.

An unfortunate lack of consistency in the summaries of the number of verbs in the various sections of the dissertation does not detract to any great degree from the real value of the work.

ROY W. NYSWANER

WASHINGTON AND JEFFERSON COLLEGE

Les Masques et les Visages dans les Bucoliques de Virgile. By LEON HERMANN. *Les Belles Lettres*, Paris 1938

A professor of the University of Brussels exposes an ingenious and entertaining theory of Vergil's *Bucolics* as a sort of pastoral comedy, a literary masquerade, whose actors are the best-known poets of his time, and where Vergil has concealed allusions to the works, tastes, sentiments, characters, and sometimes even the physical appearance of his precursors, his adversaries, his friends of both sexes and himself. Contemporary readers were helped to the enjoyment and understanding of this *jeu d'esprit* by the inclusion of quotations, parodies, and puns. In short, Professor Hermann believes that he has unraveled a kind of perpetual charade which testifies to a very human Vergil.

We notice two main points in his contention: (1) all the names mentioned, and not merely a few, represent real persons of discoverable identity; (2) in the first Eclogue, Meliboeus is the poet Publius Valerius

Cato, the "old man of Tarentum" mentioned in the fourth Georgic, and not Vergil. Insisting upon the "unité de pseudonyme," Professor Hermann finds Vergil himself only in Menalcas.

With confidence that all questions can be solved by logical deduction, he argues that Daphnis is Catullus, Lycidas is Horace, and Amyntas is Tibullus; he claims that Catullus really lived until 47 B.C., and that Tibullus was born considerably before 54. A conviction that the fourth Eclogue was written with Catullus 64 continually in mind furnishes the basis for an interesting interpretation, and an identification of the child as Marcellus. Here Professor Hermann's conclusions are decidedly at variance with M. Carcopino's scholarly book of 1930, *Virgile et le Mystère de la IV Eclogue*.

While the reader is not convinced of the author's entire success in avoiding the snare of subjectivism, the book is sure to prove interesting and suggestive to scholars concerned with this part of Vergil's work. The appendix includes a lengthy bibliography.

IRENE NYE

CONNECTICUT COLLEGE FOR WOMEN

Statutes of Limitations at Athens. By JOHN FREDRICK CHARLES. Pages iii, 74. University of Chicago Libraries, Chicago 1938 (Dissertation)

Only within relatively recent times have scholars sought to determine the Athenian contribution to the mechanics of jurisprudence. That progress is at last being made in this field in America is largely due to the efforts of Professors Bonner and Smith at the University of Chicago, and the students who are studying with them. The instant contribution is a doctoral dissertation from their department.

The Greek term *prothesmia* meant a period of time, within which or before which something had to be done. In its Athenian legal sense it indicated that period within which legal action had to be taken. It was, however, twofold in its significance: on the one hand, it extinguished the right of an allegedly injured party to bring action, the Anglo-American *statute of limitations*; on the other, it established the right of a possessor of property to its ownership, the *usucapio* of the civil law.

In this treatise the author has examined all known cases from the sources and has set forth his findings as they come under one or the other of the above divisions of the term. A variety of actions to which the Athenians applied statutes of limitation were considered, and were investigated as far as possible from the standpoint of being public or private suits. The limitations on private suits were rather definitely fixed and known in Athens and no great difficulty seems to have been experienced in determining them. Though public cases, subject as they were to diverse and conflicting

ideas of justice and standards of morality, presented a harder problem, the author has resolutely attacked it and has performed good service in ordering our information about this rather chaotic field. Certain types of cases, such as homicides, public arbitrations, accountings by public officials, heiresses, and summary procedures, which could not be classified either as public or private, Athenian concepts having differed from ours, were given separate treatment in an intelligent manner.

The handling of usucapion is as full as the available material will warrant, and the conclusions are judiciously expressed, but it still appears that more investigation may yet profitably be made on this topic.

Taken as a whole, however, Dr. Charles has made a contribution to legal knowledge. His book is a scholarly and judicious interpretation of an important phase of the law and should find a reception not only from those who are investigating Athenian procedure, but also from students of Greek civilization, legal history and comparative jurisprudence.

ARTHUR CROWNOVER, JR.

NASHVILLE

Philippe, Ville de Macédoine, depuis ses origines jusqu'à la fin de l'époque romaine.

By PAUL COLLART. (Ecole Française d'Athènes, Travaux et Mémoires, Fasc. II). Pages xi, 558, 88 plates in portfolio, maps. E. de Boccard, Paris 1937 150 fr.

This work is the fruit of ten years of excavation and study by M. Collart at ancient Philippi and environs. As the title implies, it presents a complete history of the city from its origins to the close of the Roman period which ended with the founding of Constantinople.

The author modestly denies any claim to finality, since new documents and new discoveries will inevitably call for later additions and corrections to the study. He makes no attempt to describe the monuments in minute detail, but simply to collect and use all the data, epigraphic, literary, and archaeological, bearing on the ancient city and its history. This he has thoroughly accomplished. The work is exceptionally well documented, taking full cognizance both of all the ancient literary sources and monuments and of the previous studies in the field. It is notable for accurate scholarship, comprehensive grasp, and sanity of judgment.

In an introductory chapter, the author traces the history of exploration and excavation at the site and critically reviews the previous modern studies. This is followed by two parts, the history of Philippi as a Greek and Macedonian city from its origins to 42 B.C., and its history as an imperial Roman colony. The latter is actually treated more extensively because of the relative richness of archaeological and other data in this

period. The municipal institutions, public life, monuments, and mingling religious cults and faiths of Roman Philippi are fully described. A final chapter also emphasizes the outstanding significance for the ancient city of its strategic situation on the Via Egnatia, main highway from Rome to the East.

Apart from their specific interest, the chapters on Roman Philippi are especially valuable as presenting all phases of life and civilization in an important Roman colony during the first three centuries A.D. In chapter III of Part II is an extensive description of the surviving architectural and sculptural remains of the city. This is supplemented by the accompanying folder of 88 excellent maps and plates to which frequent reference is made in the text.

The work is remarkably free from inaccuracies in fact or errors in proof-reading, and is couched in the lucid style that we have come to expect of French scholarship. As the author hoped, it will be an indispensable introduction to any later detailed publication of the excavations at Philippi. It is also a welcome addition to the growing number of special studies of Greek and Roman cities, to which the general student of ancient classical civilization is increasingly indebted.

A. A. TREVER

LAWRENCE COLLEGE

Le Sinai: Hier . . . Aujourd'hui. Etude topographique, biblique, historique, archéologique, publiée sous la direction de L. PROVOST, L. DENNEFELD, M. DAVID, D. GORCE, M. LEJEUNE. Lethielleux, Paris 1937

This volume begins with a section devoted to Sinai, its relation to Moses and the route of the Exodus (L. Dennefeld), the desert route to Sinai both in antiquity and today (M. Lejeune) and art on Mt. Sinai (M. David). The second section is a history of pilgrimage and exploration in Sinai during the early Christian period (D. Gorce).

The point of these two descriptive sections becomes evident in the account of three pilgrimages made to the Holy Mountain in 1929, 1934, and 1935. The last, which is described first, was undertaken by twenty persons, a distinguished company which left Marseilles on August 29 and which on September 5, in "cinq puissantes autos" with an additional car "réservée au cuisinier", set out to trace the route of the Exodus from Port Said to St. Catherine. They left the holy mountain on September 9, returning by the same route and arriving the same evening at Suez, "un peu fatigués par la étape de la journée."

This pleasant excursion, which was duly honored by a personal tribute by the papal secretary, Cardinal Pacelli, followed upon two preliminary trips, one taken in September 1929 by M. Lejeune who gives a very

thin account of his journey and another in August 1934 which is described in full detail with an abundance of photographs by L. Provost.

The result of this activity is a book which is in essence a travel record rather than a scholarly account. It contains a good deal of information about the physical aspect of Sinai, and readers who may wish an account, genial rather than scholarly, of the ancient history of the peninsula may find pertinent the biblical story here retold. But one must not ask the book to do what, except in the title, its authors did not desire it to do, and it would be unfair to review it critically. Professor Dennefeld, for instance, after discussing the controversy on the date of the Exodus and contenting himself with a statement of the rival contentions of Garsang and Albright (but without mentioning the bases for the contentions) lamely concludes, "A la lumière des autres données qui sont susceptibles d'élucider la question, l'hypothèse qui place la sortie d'Egypte vers 1450 reste encore la mieux fondée."

The maps are quite casually drawn by amateurs; the bibliography cited is thin and almost exclusively in French. The authors, however, have written an agreeable account of their trips and of their subsequent researches into the history of the peninsula. If a slight pretentiousness is discounted, the reader may well share with them their enjoyment.

CASPER J. KRAEMER, JR.

NEW YORK UNIVERSITY

They Wrote on Clay. By EDWARD CHIERA. Edited by George G. Cameron. Pages xiii, 234. University of Chicago Press, Chicago 1938 \$3.

In the small compass of two hundred and thirty-four pages, more than one fourth of which is given up to illustrations, Edward Chiera portrays the story which the Babylonian "books of clay" tell of peoples already hoary when Greece was young. The editor, George Cameron, states that Professor Chiera's dream had been to share with the public at large his knowledge of the fascinating records of men who lived millenniums ago. Fortunately, the first draft of the book had been completed before his illness. The book, I think, will appeal to both scholar and layman alike because of the combination of scholarship and a gift of felicitous presentation of his subject. This latter quality has accomplished the author's purpose of sharing his knowledge with the uninitiated while the former cannot fail to attract those who know.

Clay is practically indestructible. Pottery of all sorts and conditions is our only basis for judgment of the peoples of various periods. But here the clay itself becomes articulate giving us a miscellany of information regarding the religious, social, and economic life of those who peopled the Land of the Two Rivers fifteen hundred years before Tutenkhamon. Though

the work of the archaeologist in Mesopotamia is only begun, the presentation of material thus far examined is done in an orderly and complete manner. The old Sumerian tablets have been published just as they were found; interlinear translations into Assyrian render possible their decipherment in modern times. They yield accounts of business transactions, epics, psalms, litanies in honor of the gods, stories of the creation and the deluge. Religious and economic life are closely bound together. We find complaints of "government in business" and even the problem of female labor, since the temples employed women in spinning.

Besides the purely human interest of the material contained in the clay tablets, there are many by-products of value to the science of linguistics, the development of writing, and the alphabet. Much light is shed on the historical material of the Old Testament since the various strata yield writings of the Sumerians, Babylonians, Akkadians, Elamites, Hittites, Horites, and many others who came in contact with the ancient Hebrews.

The format of the book is excellent, the printing clear, and the illustrations informative and attractive, all in the manner of the best modern photography. The University of Chicago Press is to be congratulated on its production.

SISTER MARIA WALBURG

COLLEGE OF CHESTNUT HILL

Onomasticon of Palestine: A New Method in Post-Biblical Topography.

By PAUL ROMANOFF, with a preface by Charles C. Torrey. Pages 90. Privately published, New York 1937 (Reprinted from the Proceedings of the American Academy for Jewish Research, Vol. VII)

For a number of years Dr. Romanoff has been preparing an exhaustive onomasticon of Palestine, Transjordan, and Syria in which all the available source material for each place-name will be presented. He has here published a small portion of this work in order to acquaint students of the problem with the procedure that he has adopted, viz. to provide for each place-name (1) its geographical location; references to it in the Bible, Septuagint, Vulgate, Josephus, and other early non-Talmudic sources; the modern name and location; (2) a bibliography of previously suggested identifications; (3) the pertinent texts, with an apparatus criticus, as found in the Talmudic and Midrashic literatures; (4) parallel passages from the rabbinic literature; (5) a list of variants of the place-name. In the present monograph six place-names are treated in this fashion including the much discussed Kefar Akko which the author identifies with the modern Khirbet 'Akrush near Amka in Galilee. An introduction is provided for each wherein the history and the essentials of the particular problems connected with it

are presented. We may all hope that Dr. Romanoff will continue to completion this work which gives every promise of removing much of the confusion in our knowledge of Palestinian topography.

LIONEL COHEN

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Fallentis Semita Vitae. A Rendering into Latin Elegiac Verse of Gray's Elegy Written in a Country Church-Yard. By P. R. BRINTON. Pages 15. Blackwell, Oxford 1938 1 s.

Dr. Brinton's rendition of Gray's poem is the latest of some fifteen or twenty published Latin versions of the Elegy. During the 180 years since Gray published his masterpiece, scholars have frequently chosen it for an exercise in Latin verse. The best reason for their choice of the Elegy lies in the background of Gray's classical training.

At the time when Gray began the writing of the Elegy, he was at the peak of a Latin verse writing career, and it is natural that his English verse should show influences of his classical poetry. The poet's work in the classics is reflected in the word order of the Elegy, which frequently resembles that of Latin poems, even to the point of ambiguity in the line "And all the air a silent stillness holds." The diction of the work is remarkably classical; almost every noun is modified by an epithet like those in Greek and Latin poetry. In addition, Gray often preserves classical genders for animals and abstract nouns: the moping owl is feminine, the beetle masculine, and Knowledge and Melancholy feminine. These observations lead to the conclusion that Gray was consciously or unconsciously imitating classical poetry. The result is that his work openly invites translation into Latin.

Like most of Gray's translators Brinton has chosen the elegiac distich for his Latin version. It is regrettable that more have not chosen the hexameter, since the Elegy, in spite of its name, is more adaptable to the hexameter than to the pentameter. The thought unit is seldom confined to a distich, and in several instances even runs over the stanza's end, forcing translators to disregard the bounds of the elegiac couplet. On the other hand, the heroic hexameter more closely resembles the slow and stately movement of the decasyllabic line employed by Gray, since its meter is slower and smoother than that of the pentameter. Oliver Goldsmith, in an early criticism of the Elegy, called its verse "the heroic measure."

Dr. Brinton's version by no means suffers from comparison with translations into modern languages. Such versions exist in almost every modern European and Near-Eastern tongue; in French and Italian they are numerous. A casual examination of a few of the French and Italian versions reveals that these languages fail to

render the stately meter which the English and Latin versions possess; the French seem too supple, the Italian too liquid. Gray's descriptive epithets sound insufficient and out of place in modern foreign languages. Brinton's poem, however, has caught the spirit of the Elegy and has expressed it in an entirely classical rendition.

This latest version is metrically perfect. Brinton has demonstrated complete facility with the elegiac verse; at times he reaches a perfection of expression which rivals the original. His rendition contains a minimum of awkward spots, and regularly has distinct caesurae. Elision occurs less than fifteen times, ecthipsis five times, and synaeresis only once. There are no spondaic verses, and no occurrences of hiatus. No words occur which cannot be found in a standard classical dictionary. Where personal proper names stand in the original, the translator has used the names of corresponding Roman historical figures: Milton becomes Vergil, the dauntless villager becomes Cato, and Cromwell is rendered by the name of Brutus. There is a grammatical error in line 20 of page 14, where the complement of *inops* is in the accusative case.

Dr. Brinton merits commendation for his efforts in the laborious task of Latin versification, especially at a time when scholars have almost abandoned this art. His hope, expressed in the preface, that his efforts may lead the reader to a fresh appreciation of the beauties of the original, has been realized by his painstaking attention to expression of thought and detail.

NORMAN MCCORMICK

ALQUIPPA, PENNSYLVANIA

ABSTRACTS OF ARTICLES

ANCIENT AUTHORS

Aristotle. BOWRA, C. M. *Aristotle's Hymn to Virtue.* The ancients were uncertain whether this poem was a Paean, a *skolion* or a Hymn. It resembles Ariphron's Paean to Health (probably late fifth or early fourth century) in choice of imagery, certain metrical features, language and structure. The sympotic Paean of the fourth century was different from the more formal Paean of the fifth and had some of the characteristics of the new choral *skolion*. Aristotle's poem, being serious, was more like a Paean than a *skoion*, but it was not a Paean in the strict sense because 'Aperá had no cult. In reality "Aristotle modelled his poem on the Paean but added to it some characteristics of the *θρήνος*, and addressed in it a power . . . not officially in the Greek pantheon." By combining two types of poem Aristotle followed the tendencies of his century. In his conception of 'Aperá he was indebted to Prodicus' parable of Heracles' choice between Virtue and Vice. Bowra believes that it is unwise to look for philosophical ideas in the poem. The important point "is the admiration which Aristotle felt for the kind of *ἀπερά* which he saw in Hermias."

CQ 32 (1938) 182-189

(Fine)

Cassiodorus. RAND, E. K. *The New Cassiodorus.* Cassiodorus is called "new" because the edition of the *Institutiones* by R. A. B. Mynors, Oxford 1937, gives us the first improved text since that of Dom Jean Gareit, Rouen 1697. Rand offers suggestions with regard to the

nature and title of Cassiodorus's work, to the archetype of the MSS and the classes into which they fall, and to the earliest MS B (Bamberg, H.J. iv 15, saec. viii) and the closely related MS M (Paris, Bibl. Mazarine 660, saec. x in.). There are four plates of the latter. He believes M was written in some North-Italian monastery, perhaps Vercelli, and that, instead of deriving directly from B, it comes from another branch of the same class, Speculum 13 (1938) 433-447 (Heironimus)

Cicero. REMY, E. *Notes sur la VIIIe Philippique, 7 à 10.* Exegetical. EC 7 (1938) 30-40 (Pratt)

Philodemus. WILKINSON, L. P. *Philodemus on Ethos in Music.* From an investigation of the fragments of Philodemus' *περὶ μουσικῆς* Wilkinson obtains some information "about the basis of Philodemus' views and about the attitude of the Epicureans to music as a pleasure." In Philodemus' day music was no longer the handmaid of poetry. He claimed that a musician of the old type—producing poetry and music—could have a moral effect (by his words), but a musician in the new and restricted sense could not. He also denied that music could express various ethical qualities. The Epicureans had no objections to music in itself. It was "only the labour and impropriety of learning to play and to discuss technical points that the Epicureans deprecated." CO 32 (1938) 174-181 (Fine)

Vergil. DE SAINT-DENIS, E. *Où situer les écueils des Sirènes et la chute de Palinure?* Reply to Mandra, EC 7 168-182 and The Time Element in the Aeneid of Vergil. Adds new arguments that the reefs of the Sirens are the Sireneae and finds the contradictions in the Palinurus episode not insoluble. Palinurus' accident happened south-east of the Tyrrhenian Sea, to the east of the Aeolian Islands. The phrase *Libycu cursu* (6.388) is probably an example of the loose geographical terminology frequently found in Latin poetry. EC 7 (1938) 472-491 (Pratt)

D'HÉROUVILLE, P. Agriculture et astronomie dans les Géorgiques. Vergil employs astronomy not technically, but artistically, for the purpose of popularization and as a manifestation of divine providence; a chart of the heavens indicating the constellations and stars mentioned by Vergil. EC 7 (1938) 465-471 (Pratt)

ART, ARCHAEOLOGY

BEARE, W. Side-Entrances and ΠΕΡΙΑΚΤΟΙ in the Hellenistic Theatre. The periacti, which could represent various scenes, were placed near the side-entrances. "The function of the periacti was to indicate to the audience the conventional significance to be attached to the side-entrances at any given moment in the play." There is no reason to believe that Greek and Roman practice differed. Most probably "the Romans adopted unchanged the use of the side-entrances which they found prevailing in the theatres of Magna Graecia." CO 32 (1938) 205-210 (Fine)

BENOIT, FERNAND. La basilique d'Arles. Certain architectural fragments in the museum of Arles may be assigned to the basilica of that city. Form and style of fragments indicate use of double columns—a noteworthy feature of construction. Basilica probably similar in plan to type described by Vitruvius and built by him at Fanum. RA 11 (1938) 212-232 (Hulley)

CONTENEAU, G. Les fouilles en Asie occidentale (1936-1937). Review of archaeological activities and

1—Abstracted, CW 32:131.

discoveries in Mesopotamia, Assyria, Palestine, Arabia. Religion and development of writing discussed as evidence of original Sumerian civilization inherited and modified by Semites.

RA 11 (1938) 153-192

(Hulley)

DE LA COSTE-MESSELIÈRE, P. *Frontons Delphiques*. A review of Deonna's arrangement of the figures in the east pediment of the Temple of the Alcmaeonids at Delphi in which the middle Kore of one group exchanges place with the middle Kouros of the other. The author rejects this arrangement by showing that the heights of the heads, position and gestures of the figures accord better in the arrangement given in Fouilles de Delphes. He also compares the pediment of the Athenian Treasury at Delphi with the eastern one of the Temple of Zeus at Olympia.

AEHE 2 (1938) 109-123

(Hansen)

DOWNY, G. *Imperial Building Records in Malalas*. On peculiarities in M's building records from Caesar to Justinian, especially his frequent use of the verb 'build' in the senses 'rebuild', 'complete', 'enlarge', and his confusion of emperors' names; these peculiarities indicate his use of certain types of literary source, some based ultimately on epigraphic records. A new hypothesis concerns the construction of the principal colonnaded street at Antioch.

ByZ 38 (1938) 1-15, 299-311

(Downy)

GRAINDOR, PAUL. *Parthénon et Coré*. The name *Parthénon* originally designated only an apartment on the west side of the temple of Athena reserved for attendants of the goddess. Later, when in lieu of these attendants statues were set up at the temple, the original name of the apartment was retained and in time was extended to the temple as a whole.

RA 11 (1938) 193-211

(Hulley)

LOUIS, RENÉ. *Les thermes gallo-romains des Fontaines-Salées à Saint-Père-sous-Vézelay (Yonne)*. A detailed description of the remains of these baths and of various objects recovered in excavating the site. Saline qualities of the water discussed together with an account of the incidents related thereto. The history of the baths is sketched from their establishment in the first century A.D.

RA 11 (1938) 233-318

(Hulley)

ROWLAND, BENJAMIN, JR. *A Neglected Treasure Trove at the Gates of India*. Two mounds at Sari Dheri, near the Kabul River in India's Northwest Frontier Province, have yielded prehistoric terracotta figurines comparable to specimens from the Indus Valley culture and from Western Asian sites; also Hellenistic examples. There is danger that the mounds may be spread on the fields as fertilizer before methodical excavation can take place. Illustrated.

Asia 39 (1939) 46-50

(J. J.)

LINGUISTICS. GRAMMAR

DEBEAUVAIS, L. *L'impératif latin et le subjonctif*. Analysis of usages.

EC 7 (1938) 76-81

(Pratt)

L'interrogation délibérative en latin.

Analysis of usages.

EC 7 (1938) 249-250

(Pratt)

HISTORY. SOCIAL STUDIES

ALFÖLDI, A. *Zu den Christenverfolgungen in der Mitte des 3. Jahrhunderts*. The persecution of Decius was inspired by the hatred of the masses for Christians, by a certain element of reaction against the pro-Christ-

ian Philip, and by a fundamental difference in ideology between the Roman state and Christianity. In requiring all subjects to partake of the sacrifice, Decius was following well-established precedent from the time of Augustus down. But in the third century the emperors demanded this sacrifice which hitherto had been spontaneous or ordered by the senate or subordinates. The libelli of Egypt are all dated between June 12 and July 15 in 250 and evidently imply general participation in a *publica epula*. The persecutions continued somewhat sporadically. Under Valerian the leaders of the Church were arrested and meetings for religious purposes forbidden under pain of death. Gallienus restored the freedom of worship, probably under the influence of the doctrine of Plotinus.

Klio 31 (1938) 323-348

(A. C. Johnson)

ENSSLIN, W. *Zu den Symmachiarii*. The reference to a group of these soldiers from Asturia who served in the Bellum Dacicum is not to be associated with the campaign of Trajan but with that of Maximinus Thrax. As a result of this dating, the relationship of symmachiarii, numeri, and auxiliaries of the Notitia dignitatum requires further clarification.

Klio 31 (1938) 365-370

(A. C. Johnson)

PHILOSOPHY. RELIGION

ARMSTRONG, A. H. *The Gods in Plato, Plotinus, Epicurus*. In this discussion of Plotinus' 'On Providence' Armstrong pays special attention to "the discussion of free will and the conceptions about the world-order which it involved, and the attitude to the gods and prayer." He points out certain remarkable resemblances between Epicurus and Plotinus. Plotinus was hostile to Epicureanism. The resemblances are not the result of any influence of Epicurus upon Plotinus, but of "the sharing of a common world-view."

CQ 32 (1938) 190-196

(Fine)

FLACELIÈRE, R. *Le fonctionnement de l'oracle de Delphes au temps de Plutarque*. The author discusses the occasions on which pilgrims questioned the Pythian priestess, the ritual and actual mechanism of the oracle, the sacred objects connected with it, and the interior arrangement of the temple. He rejects the arrangement of F. Courby who puts the adyton on one side of the temple, and questions L. B. Holland's belief that Courby discovered the slab upon which tripod and omphalos stood.

AEHE 2 (1938) 67-107

(Hansen)

PICARD, CH. *Néréides et Sirènes: Observations sur le folklore hellénique de la mer*. A study of the pre-hellenic origin of some phases of Greek religion, and the importance of sea deities in a maritime civilization. Poseidon is older than Zeus, and Thetis has a prominent place among the fifty odd sea deities. Nereids represent good influence and bring immortality, while Sirens have a role of evil and death and keep this character down to modern times.

AEHE 2 (1938) 125-153

(Hansen)

RADKE, G. *Die ΔΕΥΚΑΙ ΚΟΡΑΙ in Delphi und ähnliche Gottheiten*. Shows that the color epithet applied to divinities is an indication of the character in which they are to be considered. The term *λευκαὶ κόραι* gathers in one group such various forms as the *λευκοθέαι*, helpful sea nymphs, and the Dioscuri, *Λεύκιπποι* whose functions, in accordance with the color, are all helpful, favorable or protective.

Ph 92 (1938) 387-402

(Hough)

¹Annales de l'Ecole des Hautes Etudes de Gand.

RECENT PUBLICATIONS

Compiled from books received, publishers' and book-sellers' announcements, and publications noted by other reviews. Errors and omissions are inevitable, but CW tries to ensure accuracy and completeness. Those who have not written for CW and who wish to submit sample reviews are urged to choose books from this list.

ANCIENT AUTHORS: TRANSLATIONS

Aristaenetus. *Lettres d'amour.* Trad. J. BRENOUX. Pages 82. Les Belles Lettres, Paris 1938 12 fr.

Cicero. *Discours XII.* Trad. par GAFFIOT et BOULANGER. Les Belles Lettres, Paris 1938 25 fr.

Isocrates. *Discours, T. II.* Trad. MATHIEU BRÉMAND. Pages 207. Les Belles Lettres, Paris 1938 40 fr.

Lucian. *Toxaris (Despre Prietenie).* Translated from the Greek (into Rumanian) by TH. SIMENSCHY. Pages 37. Tiparul Moldovenesc, Chisinau 1938

Ptolemy. *Claudius Ptolemaeus' astrologisches System, Buch 1-4 (Tetrabiblos).* Tr. by JULIUS WILHELM PFAFF, new ed. by HUBERT KORSCH. Pages 78. Düsseldorf, 1938

Sophocles. *The Trachiniae of Sophocles translated into English Verse.* By W. S. BARLOW, with a preface by T. B. L. WEBSTER. Pages 47. University Press, Manchester 1938

AUGUSTUS

CIOCHETTI, LUIGI PAOLO. *Augusto.* Conferenza. Pages 26. 'La modernissima', Caserta 1938

DE ANGELIS, PIETRO. *Augusto. Il suo luogo natale. Oratoria. Politica demografica. Augusto e le lettere. Epistolario. Aneddoti. Le gesta. Ara Coeli.* Pages 132. Ind. graf. dell'Urbe, Rome 1938 10 l.

FUNAIOLI, GINO. *Augusto nella poesia romana.* Pages 19. Istit. di Studi Romani, Rome 1938 2 l. (Quaderni Augustei. Studi italiani, 9)

GRENIER, ALBERT. *L'opera di Cesare e di Augusto nella Gallia.* Pages 16, 1 plate. Istit. di Studi Romani, Rome 1938 2 l. (Quaderni Augustei. Studi stranieri, 9)

METROPOLITAN MUSEUM OF ART. *Augustan Art. An Exhibition Commemorating the Bimillennium of the Birth of Augustus.* Pages xv, 27, 64 figures on 41 plates. New York 1939

—, written by Gisela M. A. Richter. — and Christine Alexander. —

PARIBENI, ROBERTO. *Augusto. Discorso per il bimillenario, pronunziato nella Reale Accademia d'Italia il 20 aprile 1938.* Pages 33, 1 plate. R. Accademia d'Italia, Rome 1938 5 l. (R. Accademia d'Italia. Celebrazioni e commemorazioni, 28)

PICCHIO, CARLO. *Per il secondo millenario di Cesare Augusto.* Pages 40. Tip. cattolica, Alexandria 1938 2.50 l.

WAGENVoort, HENDRICH. *Gli studi olandesi sulla figura e l'opera di Augusto e sulla fondazione dell'impero romano.* Pages 18. Istit. di Studi Romani, Rome 1938. 2 l. (Quaderni Augustei. Studi stranieri, 10)

ZIELINSKI, TADEUSZ. *La sacra missione di Augusto.* Pages 24. Istit. di Studi Romani, Rome 1938 2 l. (Quaderni Augustei. Studi stranieri, 8)

PROSODY

BIONE, CESARE. *Stilistica e metrica latine. Questioni di principio e di metodo.* Pages 94. Coop. tip. Azzoguidi, Bologna 1938

SERRETTA, MARIANGELA. *Endecasillabi crescenti nella poesia italiana delle origini e nel canzoniere del Petrarca.* Pages xxi, 245. "Vita e Pensiero," Milan 1938

SJÖLUND, RÖDE. *Metrische Kürzung im Griechischen.* Pages 77. Almqvist & Wiksell, Uppsala 1938

EPIGRAPHY

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MERRITT, BENJAMIN DEAN, H. T. WADE-GERY & MALCOLM F. MCGREGOR. *The Athenian Tribute Lists. Volume I.* Pages xl, 605, 192 figures, 25 plates, 1 map. Published by the Harvard University Press for the American School of Classical Studies at Athens, Cambridge 1939 \$15

PAPYROLOGY

CALDERINI, A. *Manuale di papirologia antica, greca e romana, ad uso delle scuole universitarie e delle persone colte.* Pages 196, 4 plates. Ceschina, Milan 1938

GERHARD, GUSTAV ADOLF. *Griechische Papyri. Urkunden u. literarische Texte aus d. Papyrussammlung d. Universitätsbibliothek Heidelberg.* Pages 64, 3 plates. Winter, Heidelberg 1938 (Veröffentlichungen aus d. bad. Papyrus-Sammlungen, H. 6) (Dissertation)

HUMMEL, JOHANN. *Griechische Wirtschaftsrechnungen und Verwandtes.* Pages 351-390, 2 plates. Teubner, Leipzig 1938 4 M. (Papyri Iandanae, Fasc. 8) (Dissertation)

SEIDER, RICHARD. *Beiträge zur ptolemäischen Verwaltungsgeschichte. Der Nomarches. Der Dioiketes Apollonios.* Pages 80. Bilabel, Heidelberg 1938 7 M. (Quellen u. Studien zur Geschichte u. Kultur d. Altertums u. d. Mittelalters. Reihe D. H. 8) (Dissertation)

ANTHROPOLOGY

BACHOFEN, J. J. *Du règne de la mère au patriarcat.* Pages choisies par A. Turel. Pages 165. Alcan, Paris 1938

BURCH, V. *Anthropology and the Apocalypse.* 1938

HAARHOFF, T. J. *The Stranger at the Gate: aspects of exclusiveness and co-operation in Ancient Greece and Rome with some reference to modern times.* Pages 354. Longmans, Green, London 1938. 12s.6d.

HALLEY DES FONTAINES. *La notion d'androgynie dans quelques mythes et quelques rites.* Pages 230. Edit. Hippocrate le François, Paris 1938. 30 fr.

EGYPTIAN STUDIES

BORCHARDT, LUDWIG. *Beiträge zur ägyptischen Bau-forschung und Altertumskunde, Heft 2. Aegypt. Tempel mit Umgang. Mit Zeichngn. v. HERBERT RICKE.* Pages 110. Privately printed, Cairo 1938 48 M.

HEUSER, GUSTAV. *Prosopographie von Aegypten, 4. Die Kopten, Lfg. 1.* Pages 48. Bilabel, Heidelberg 1938 19.75 M. (Quellen u. Studien zur Geschichte u. Kultur d. Altertums u. d. Mittelalters. Reihe C. Bd. 2)

MISSION ARCHÉOLOGIQUE DE NUBIE 1929-1934. *The Royal Tombs of Ballana and Qustul.* By W. B. EMERY, with chapters by L. P. KIRWIN. 2 volumes, pages 422, 118 plates, 118 text ill. Quaritch, London 1938 5 pounds 7 s.

PETRIE, SIR FLINDERS. *Egyptian Architecture.* Pages 107, 34 plates. Quaritch, London 1938 (British School of Archaeology in Egypt) 7s. 6d.

TILL, WALTER C. *Koptische Schutzbriefe. Mit e. rechtsgeschichtl. Beitr. v. HERBERT LIEBESNY.* Pages 71-146. Reichsverlagsamt, Berlin 1938 5 M. (Mitteilungen d. Inst. f. ägypt. Altertumskunde in Kairo, Bd 8, H. 1)

WINKLER, HANS A. *Rock Drawings of Southern Upper Egypt, 1: Sir Robert Mond Desert Expedition.* Oxford University Press, Oxford 1938 (Egypt Exploration Society)